

dental. Ancient Egypt may have contributed its share to the gorgeous symbolism of the Catholic Church as well as to the pale abstractions of her theology.¹ Certainly in art the figure of Isis suckling the infant Horus is so like that of the Madonna and child that it has sometimes received the adoration of ignorant Christians.² And to Isis in her later character of patroness of mariners the Virgin Mary perhaps owes her beautiful epithet of *Stella Mart's*, "Star of the Sea," under which she is adored by tempest-tossed sailors.³ The attributes of a marine deity may have been bestowed on Isis by the sea-faring Greeks of Alexandria. They are quite foreign to her original character and to the habits of the Egyptians, who had no love of the sea.⁴ On this hypothesis Sirius, the bright star of Isis, which on July mornings rises from the glassy waves of the eastern Mediterranean, a harbinger of weather to mariners, was the true *Stella Mart's*, "the Star of the Sea."

from Nero to Marcus Aurelius (London, 1904), pp. 560 sqq. The chief passage on the worship of Isis in the West is the eleventh book of Apuleius's *Metamorphoses*. On the reputation which the goddess enjoyed as a healer of the sick see Diodorus Siculus, i. 25; AY. Drexler, *op. cit.* ii. 521 sqq. The divine partner of Isis in later times, especially outside of Egypt, was Serapis, that is Osiris-Apis (*Asar-fTapi*), the sacred bull of Memphis, identified after

death with Osiris. His oldest sanctuary was at Memphis (Pausanias, i. 18. 4), and there was one at Babylon in the time of Alexander the Great (Plutarch, *Alexander*, 76 ; Arrian, *Anabasis*, vii. 26). Ptolemy I. or II. built a great and famous temple in his honour at Alexandria, where he set up an image of the god which was commonly said to have been imported from Sinope in Pontus. See Tacitus, *Histor.* iv. 83 sq. | Plutarch, *Isis et Osiris*, 27-29 ;

Clement of Alexandria,
Protrept. iv.
 48, p. 42 ed. Potter. In after
 ages
 the institution of the worship of
 Serapis

was attributed to this Ptolemy,
 but all
 that the politic Macedonian
 monarch
 appears to have done was to
 assimilate
 the Egyptian Osiris to the
 Greek Pluto,
 and so to set up a god whom
 Egyptians
 and Greeks could unite in
 worshipping.
 Serapis gradually assumed the
 attributes
 of Aesculapius, the Greek god of
 heal-
 ing, in addition to those of
 Pluto, the
 Greek god of the dead. See G.
 Lafaye,
Histoire du culte des dieux égyptiens
d'Alex-
andrie., pp. 16 sqq. ; A.
 Wiedemann,
Herodots Zeitgenossen Buck, p. 5⁹ j
 E.
 A. Vallis Budge, *The Gods of*
the
Egyptians, ii. 195 sqq. ; A.
 Erman,
Die ägyptische Religion? pp.
 237 sq.

¹ The resemblance of Isis to
 the
 Virgin Mary has often been
 pointed
 out. See W. Drexler, s.v. ⁴¹
 Isis,"
 in W. H. Reseller's *Lexikon der*
griech.
und röm. Mythologie ii. 428
 sqq.

-2 -v. Drexler, *op. cit.* ii. 430
 sq.

³ Th. Trede, *Das Heidentum*
in der
römischen Kirche (Gotha,
 1889-1891),
 iii. 144 sq.

⁴ On this later aspect
 of Isis see
 W. Drexler, *op. cit.* ii. 474 sqq.